

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*"I bear witness that the Lord has not gone off and left the Church, and I also bear witness that no man ever presided over the Church who has been more willing to do all in his power for its welfare than President Heber J. Grant, the present head."*—  
MELVIN J. BALLARD.

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A MESSAGE TO SAINTS IN ALL THE WORLD

PRESIDENT HEBER J. GRANT

I APPRECIATE the remarkable and wonderful growth of the Church. When I look back fifty-one years ago this coming October conference, to the time when I became one of the General Authorities of the Church—at which time as I recall it we had less than thirty stakes, and now we have one hundred and five—I am grateful for the growth of the Church of Jesus Christ of Latter-day Saints.

I recall my first trip fifty years ago this coming May up into the Rexburg country. Rexburg at that time was a branch of one of the wards in Cache Valley, and there were fewer than 1,300 people belonging to the Church residing north of the Oneida Stake of Zion. Today we have more than 100,000 I am sure, if we go north and west, and up into Canada.

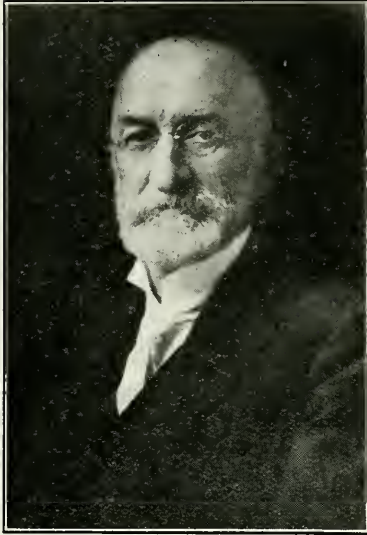
I also recall that just before I was made a member of the Council of Twelve, I visited Oakley and other towns in the vicinity of Oakley. One year previous to that time I visited Oakley when it was a branch of the Grantsville ward of the Tooele Stake of Zion. I had to travel to Salt Lake City, through the Salt Lake, the Davis, the Weber and the Box Elder stakes to Brigham City, and then two days and a fraction westward to get to a branch of the Grantsville ward of the Tooele stake of Zion. We now have about half a dozen stakes between Brigham City and that section.

Each and every year the Church is stronger than it was the year before. The Church is progressing, it is not going backward. Men may make mistakes, but the Church stands firm.

The Gospel is in very deed the plan of life and salvation. God has spoken again from the heavens. God Himself has introduced His Son Jesus Christ, the Saviour of the world, to the boy Joseph Smith. John the Baptist has laid his hands upon the heads of

Joseph Smith and Oliver Cowdery and given them the authority to baptize, then commanding them to baptize each other.

Peter, James and John, the Apostles of Jesus Christ during His ministry and after His death, have laid their hands upon the heads of Joseph Smith and Oliver Cowdery and restored again



PRESIDENT HEBER J. GRANT

the apostleship to earth. Every gift, every grace, every endowment, every privilege, and every authority that was enjoyed in early days by the saints of God during the administration of Jesus Christ and following His crucifixion, belong to and are enjoyed today by the Latter-day Saints.

Nearly every Sunday during the past six months, I have dedicated a meeting-house or met with various branches in the missions of the Church. During the past six months we have dedicated a magnificent chapel in Washington, D. C., a credit to the Latter-day Saints, and a credit to that great city, acknowledged by all with whom I have talked—although not so expensive as some other church buildings which cost perhaps two, three or four times as much—to be a building equal in beauty and construction, for its size, to

any of the fine buildings in Washington. At the first meeting of the branch some years ago in Washington there were five in attendance. More than two thousand people attended the dedication of our chapel—of course, some of them came a second time, and perhaps a third, but people were requested to attend but one meeting. It is a matter of satisfaction to realize that we have one of the very finest churches in the capital city of the United States.

It is a source of satisfaction that I can say that I believe that every true Latter-day Saint, or every Latter-day Saint who is actually living his or her religion, sustains in his or her heart, with prayers and good works, the General Authorities of the Church.

I am very grateful for the truth. I remember distributing some pamphlets—in fact, several thousand—during the Christmas season, entitled, *The Power of Truth*. We have the truth to give to the world, and no other people has the truth, the actual Gospel of Jesus Christ, established by Him. This little pamphlet says regarding truth:

Truth is the rock foundation of every great character.

And truth is the rock foundation of the Church of Christ, and you and I have been blessed with a testimony of the divinity of it.

It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power.

When we live in harmony with our high ideals we never lose the testimony of the Gospel. We are ever ready and willing to sustain those who in the providences of the Lord have been called upon to preside over the Church. Those who fail to keep the commandments of the Lord and who indulge in fault-finding and criticism are the only ones who lose their faith.

From my childhood until the present time I have no recollection of any individual with whom I have been acquainted, who was an honest, conscientious tithe-payer, who was listening to and obeying the instructions given by the president of the Church, and by the various presidents of stakes and bishops of wards, having lost his or her faith. On the contrary, I have seen many lose their faith who have failed to live up to Latter-day Saint ideals and their Gospel knowledge. Someone has said that "knowledge without practice is like a glass eye, all for show and nothing for use."

Truth ever defies full definition. Like electricity it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal; but it is also an inspiration to realize that ideal, a constant impulse to live it.

**I**N no part of the work of God here upon the earth at the present time is there such a band of happy, contented, peaceful people as those who are engaged in missionary service. Service is the real key to joy. When one is giving service for the advancement of humanity, when one is working without money and without price, with no hope of earthly reward, there comes a real, genuine joy into the human heart, that I am convinced only those who have experienced the inspiration of the Holy Ghost which comes to them in the mission field know anything about.

I can testify in all humility that the three years that stand out most prominently in my life are the three years when I was labouring as the president of the European Mission.

Lying is one of the oldest vices in the world—it made its debut in the first recorded conversation in history, in a famous interview in the garden of Eden. Lying is the sacrifice of honour to create a wrong impression. It is masquerading in misfit virtues. Truth can stand alone, for it needs no chaperone or escort. Lies are cowardly, fearsome things that must travel in battalions. They are like a lot of drunken men, only vainly seeking to support one another. Lying is the partner and accomplice of all other vices. It is the cancer of moral degeneracy in an individual life.

Truth is the oldest of all virtues; it antedated man, it lived before there was man to perceive it, or to accept it. It is the unchangeable, the constant. Law is the eternal truth of nature—the unity that always produces identical results under identical conditions. When a man discovers a great truth in nature he has the key to the understanding of a million phenomena; when he grasps a great truth in morals he has in it the key to his spiritual re-creation. For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not a real truth to us. If we know the truth and do not live it, our life is—a lie.

May the Lord help each and every one of us to live the truth is my humble prayer.

I am very happy indeed to feel that the Church does not make mistakes; that the Church has been true to its divine commission from the martyrdom of the Prophet Joseph, and in fact from the time of the organization of the Church until the present.

I have heard quite frequently of the inability of your humble servant, not having sufficient knowledge and ability to preside over the Church. I will read the following statement—and have no recollection of having done so before—written at my request, by Bishop David A. Smith, November 19th, 1918:

President Grant came into the Bee-Hive House yesterday afternoon to inquire as to father's condition, and I suggested that he go in and speak to him, but he said he did not want to disturb him. I said, "You had better wait and see him, as it may be your last chance to speak to him."

Father being awake, I told him Brother Grant was there, and he directed me to tell Brother Grant that he wanted to see him, and when Brother Grant entered the room he took him by the hand and said:

"The Lord bless you, my boy, the Lord bless you, you have got a great responsibility. Always remember this is the Lord's work, and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake. The Lord bless you."

This was the last message that President Smith delivered to any one.

(Signed) DAVID A. SMITH.

It fell to my lot before I was twenty-four years of age to be called to preside over the Tooele stake of Zion. I had never made a speech of ten minutes in a Church meeting up to that time. I felt then my own weakness, but look back with pleasure to having fulfilled the pledge made in a short speech delivered in seven and a half minutes. I ran out of ideas at the end of that time. That night in the dark I heard a man say in a contemptuous way, "It is a pity that if the authorities of the Church had to send a boy out here to preside over our stake, they could not have found one with sense enough to talk for ten minutes."

They were correct. I lacked the knowledge to talk ten minutes. I ran out of ideas in seven and a half minutes by the watch, having timed myself.

WE find recorded in the twenty-ninth chapter of Alma that the Lord granteth unto men according to their desires, whether they be unto life or death, joy or remorse of conscience. I desired to do my duty. I pledged myself there and then to keep the Word of Wisdom to the best of my ability; to labour as diligently as any man in Tooele; to donate of my means as liberally as any man; and to the best of my ability to fulfill the duties and obligations devolving upon me. The man who criticized me was looking for an opportunity to find fault, and found it.

I know of nothing in the Church that is more serious than fault-finding; and on the contrary nothing that inspires men so much as to be observers of the Word of Wisdom, to be honest and conscientious with God in the payment of their tithes, and be honest with their fellowmen. I have seen men grow and increase in light, knowledge and intelligence when they do their duty.

I was astounded when one as weak as myself was called to be an apostle. It seemed almost beyond anything believable that I could become the president of the Church. But I am very thankful indeed today at being able to sleep with a clear conscience. I am very thankful that I have no fault to find except with my lack of ability and my lack of knowledge, but not with my lack of energy or my lack of determination and willingness to labour. I am grateful for the little that I have accomplished, and rejoice that in all my labours I have found nothing that has in the slightest degree weakened my faith in the Gospel of Jesus Christ.

I do not need to say faith, for I can say knowledge. I know that God lives; that Jesus is the Christ; that Joseph Smith was a prophet of the true and the living God, and that Mormonism, so-called, is in very deed the Gospel of Jesus Christ, the plan of life and salvation, revealed again from heaven, and that all authority



THE TABERNACLE AND CONFERENCE CROWDS

existing on the earth at any time has been bestowed again upon men by messengers from heaven.

I rejoice in the marvelous work that is being accomplished in our temples, in the restoration to the earth of the privilege of baptizing, by the authority of the living God, in behalf of those who have passed away, and of performing ordinances which, if accepted, will lead the dead to life eternal and to salvation, although they may have died without a knowledge of the Gospel.

I rejoice that as a young man I fell in love with Nephi, and more than any other character—of course, excepting always the Saviour—his life, his example, his teachings, have been the guiding stars of my life.

I have believed, accepted and preached the following :

And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the

Lord giveth no commandment unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

I have no fear but that I can, with the help of the remarkable and wonderful men who are associated with me, fulfill every duty and obligation, every requirement and commandment that God may give to me. I thank the Lord for Anthon H. Lund and Charles W. Penrose—men who had a marvellous and wonderful store of knowledge, a marvellous knowledge of the Scriptures; a wonderful comprehension of the plan of life and salvation; men who had ability to write about and to teach the Gospel such as I do not possess. But they gave to me all they had; they gave to me the best that was in them.

I rejoice in having for my counsellor my cousin, Anthony W. Ivins. I rejoice in his wisdom and his devotion; I rejoice in the remarkable mind and ability that was possessed by Brother Charles W. Nibley. I rejoice in the wonderful ability of Brother Reuben J. Clark, Jr., who is now one of my counsellors. I am grateful for these men, for their stores of knowledge far beyond my own.

I acknowledge my own lack of great ability, but I do not lack confidence in God. I do not lack in the blessing given to me by President Joseph F. Smith. I do not fear that the Church of Jesus Christ of Latter-day Saints will fail to go on and on and on, as it has been doing, and prosper; while all those who fail to do their duty will fall by the wayside.

**I** CALL to mind that, when a child, there was a great apostasy in the Church known as the Godbeite movement, called the New Move. I remember that my dear sainted mother had to sew with needle and thread for a living, and finally she did a great deal of sewing in homes of people who were rich enough to have sewing machines. When she would go to one of these homes to operate a sewing machine and spend the day, often late into the night, I was always invited to go there to have dinner. Upon one occasion I was in William Godbe's home.

These people were having a glorious time, laughing and screeching in the room in the center of the house which was surrounded by eight rooms. They had a planchette, and were receiving messages. They came into the bedroom where mother was sewing and said: "Come in, Rachel, and have a fine time." She said, "No. President Brigham Young said that any person who would fool with one of those planchettes would be led into spiritualism; and spiritualism was, of course, apostasy; and the fruits of spiritualism were insanity and suicide. I will not go in."

Finally they came into the bedroom and brought the machine with them, but it did not work. Later they came back again and said: "Come in, Rachel." They had gone back into the the other room and were laughing and screeching. To my utter astonishment she went in.

You know, children occasionally criticize their parents, as was the case with a certain good man. One of his little children spoke up one day and said: "Papa, we never have prayers, do we, unless we have company." As we were walking home that night I said to my mother: "What did you go into that room for

when Brother Brigham told you not to have anything to do with such things?"

She laughed and said, "My boy, did you notice that the machine did not work in the bedroom when they brought it there?" I said, "Yes."

"I want to tell you the reason it did not work. I told the Lord that I could not prevent their bringing it in there, but to please shut it up, and He did. When they asked me to go into the parlour I told the Lord that if He would give me the impression in my heart that I could go in there and shut up their machine, that it could not work in my presence, I would go in. And I received the impression, so I went in, and it did not work."

What was the result of the Godbeite movement? The final result was spiritualism on the part of those who remained with it. I was told—I do not know how true it is—that William Godbe's wife lost her mind.

William Godbe received a revelation that his brother-in-law, my cousin-in-law, Ben Hampton, was to be an apostle of the Church. He went up to the toll-bridge over the Bear river, where Ben had a fine, large adobe house, and served meals.

It was the outfitting place for people who were going up into Montana. Godbe read this revelation to Ben. You know some people say that "damn" is no swearing, it is only emphasis; well, with emphasis Ben said:

"If all the rest of your revelations—with emphasis—are as big lies as that, you ought to go right down to Brother Brigham and make peace with him, because you are getting revelations from the devil.

"The idea of you, a hard-headed business man, who built the first three-story rock building ever built in Salt Lake City, who has built smelters and engaged in mining and other business, thinking that the Lord would call me to be an apostle—a man who never paid any attention to religion, a man who drinks when he wants to, smokes when he wants to, and chews tobacco when he wants to, a man who gets mad and swears occasionally"—he lived a clean life otherwise—"Billie, go right down to Salt Lake and have it out with Brother Brigham. You are getting revelation from the wrong source."

Years later I was in the Williams hotel in Milford, upon the hill there, having been over to Beaver, as I remember it, attending a conference. William Godbe and his son and others were stopping at that hotel that night. They were on their way from Salt Lake to Bullionville, where they had mining interests. The next morning we could not find his son, and we hunted all over for him. Finally we found his body about 1,500 feet away from the hotel. He had gone out there and committed suicide.

I remember preaching the same as I am doing in Los Angeles once, and after the meeting a woman came to Brother Joseph W. McMurrin and said she had an ouija board—that is what they call it now, it used to be called a planchette—and she thought it was very remarkable, but she would never use it again. He tried to get her to let him have it and burn it. Oh no, she did not want to burn it. She later commenced using it again. She was in Los Angeles from Arizona at the time I made this talk. She finally landed in the insane asylum in Arizona.

*(Continued on page 284)*

THURSDAY, MAY 3, 1934

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EDITORIAL

THE GENERAL CONFERENCE AND ITS MESSAGE

THE great annual influx of Latter-day Saints to Salt Lake City at each general conference time is one of the outstanding pilgrimages of the modern religious world. From every white nation, from Hawaii, the Phillipines and the South Seas they come to attend the twice-yearly gatherings in the historic Tabernacle. Indeed, from the inspiration arising from these assemblies, the Church doubtless derives much of its genius to press ever onward, with unfaltering assurance, to the consummation of its glorious, eternal destiny.

The 104th annual conference of the Church of Jesus Christ of Latter-day Saints convened on April sixth, the anniversary of the founding of the Church. The sessions, continuing throughout three days, were presided over by President Heber J. Grant and his counsellors, Anthony W. Ivins and J. Reuben Clark, Jr. Since the previous conference held last October, there have been no changes in the ranks of the General Authorities. And with the exception of two members of the Council of Twelve, Elder Stephen L. Richards, who was unable to attend because of illness, and Elder Joseph F. Merrill, who is in England presiding over the European Missions, all were present to bless the people and give them guidance and counsel.

From the inspiration of the conference sessions has come a ringing message that has struck a new and thrilling note in the hearts of saints everywhere. Zion is to rise in glory! Her light is to become brighter and extend farther over the earth! Having accomplished the objectives of establishment and favourable world-wide recognition, the Church is now to look forward to a new day when it "shall arise and shine and become a light to all nations." The troublous times of recent years have stirred the hearts of many to a readiness for the Gospel message. Now has come the time for the Church members to show that they have the power and strength to solve the problems of the world!

President Grant sounded the keynote of this message in his opening address. He cited the phenomenal growth of the Church in the past fifty years. The thirty stakes of half a century ago have become 105. The 1,300 members residing in one geographical section have become 100,000. Today the total Church membership stands at nearly three-quarters of a million. In every phase of its activity the Church is progressing. Each year it is stronger than it was the year before. Individuals may make



mistakes, but the Church stands ever firm in its guidance, true to its divine commission.

With the keen power of perception and analysis that bespeaks the divine inspiration of their offices, the succeeding speakers outlined the course of action that saints must take to realize this promise of the future. Listeners were urged to obey the Word of Wisdom, to observe the laws of the land in which they live, to abstain from faultfinding, to be honest and conscientious with God in the payment of their tithes, and to be honest with their fellowmen. They were warned not to lose their zeal or to relax their vigil, now that persecution has ceased, but rather to prepare for days of greater activity. They were enjoined to uphold their standards, and to adhere to the everlasting truths that have been revealed to the prophets—truths which must not give way under a changing world. To them was made a promise that if they would live the principles of their religion, and prepare themselves for greater principles, a glorious future awaits them.

Enthusiasm for the work of the Lord, and optimism in its future were not confined to the general sessions of the conference alone. The same spirit characterized the conference meetings of the auxiliary organizations. The Priesthood quorums, the Relief Society, the Primary, the M. I. A., and the Desert Sunday School Union—all held assemblies which were marked by a whole-hearted love and zeal for the work. Speaking in the Relief Society gathering, Sister Leah D. Widtsoe, past president of the European Mission women's organizations, pointed to the growth and development of the European Mission Relief Societies as an example of the ever-broadening scope of Gospel influence.

Statistical reports of the Church presented further evidence of its material firmness and solidarity. The annual financial statement revealed the Church to be in a good financial condition. Tithing receipts, despite the depressed conditions of the times, showed a slight increase over receipts of last year, and the number of tithepayers showed a considerable increase. Membership records indicated that, in 1933, 19,528 children were blessed and entered on the Church records; 15,490 children and 7,889 converts were baptized in the stakes and missions. Missionaries in foreign missions on December 13th, 1933, totalled 1,063, while missionaries engaged in proselyting work in the stakes numbered 1,585. The total cost of such missionary work, to the missionaries, their families, or friends, is estimated at approximately \$264,200.

Social statistics continued to reflect the high standard of health and prosperity among the saints. For 1933, the birth rate per thousand members was 27.3; the death rate was 6.7 per thousand as compared with 11.3 per thousand for Salt Lake City over the same period. The marriage rate was 15.5 per thousand, and 62 per cent of the Church members owned their own homes.

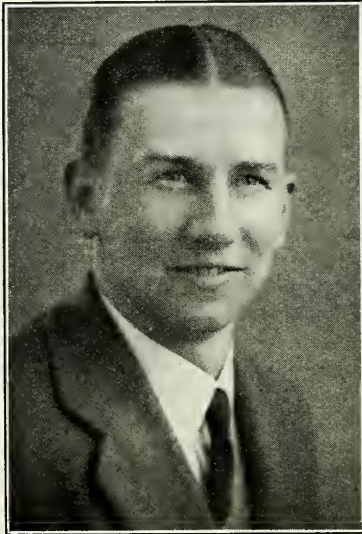
Many times in the short history of the Church have subsequent developments clearly shown the wisdom and inspiration of the

conference messages of Church leaders. Never have the people who have followed the counsel of those standing at the head of the Church had cause to regret their trust. And now, with unmistakable plainness has come a new call. We are to follow our leaders into a new era of service to mankind through greater activity in spreading, among the nations of the earth, the blessings and privileges and security of the Gospel of Truth. Let us in the British Mission recognize the divine inspiration under which this call has come. Let us answer the challenge of this new day with the same pledge that the faithful throughout the Church are making—"We will carry on!"—RICHARD S. BENNETT.

## HIGHLIGHTS IN LOCAL LEADERSHIP

JOHN BLEAKLEY

MODERN youth has been critically assailed for its abuse of opportunity. It has been painted as reckless, wayward, rebellious, irreverent. Such young men as John Bleakley have shown that youth can accept the freedom of the twentieth century and direct it to purposeful, creative ends.



JOHN BLEAKLEY

Today, a young man, as secretary of the Y. M. M. I. A. board, he is responsible for the M Men work in the British Mission. On life's threshold, he is building a career and a character. He has made the M Men pledge his plumb line of guidance:

In order that my life may render the finest service to humanity, I sincerely pledge my best efforts to keep myself clean, to fearlessly oppose wrong, to learn modesty and manliness, and to obey the rules of true sportsmanship.

Under such a pledge, with heaven-sought inspiration, how promising becomes the future!

There is no mushroom growth in leadership. It is a hardy flower planted in early years and nourished best by difficulty and competition. As far as he has gone, Brother Bleakley well illustrates this principle in his own life. His early years were spent in school at Colombo, Ceylon, where his parents now reside. In 1930, he came home to England and entered the Royal Grammar School at Lancaster. For the past

two and one-half years he has been a student at St. Mary's Hospital Medical School, London, working for M.B. and B.S. degrees.

He has earnestly endeavoured to make "Play the game" his one recognized slogan. For three years at Lancaster he was house prefect, and for the remaining years there he was head prefect of the entire school, the highest governmental student office—certainly a distinct recognition at the hands of students and teachers. He excelled in athletics. At "rugger" he played forward and for two years was captain of the school team. For five years he played cricket, and for the last two he captained his team. Under a point-award system he won highest honours in school sports for three years, the *Victor Ludorum* cup.

Nor was his activity confined only to student administration and sport. For six years he was a member of the Officer's Training Corps, being Company Sergeant Major for the last two years. As an evidence of fine scholarship he took the Cambridge school certificate in 1928, and, with the exception of Latin, the Higher School certificate in 1931. Now he is doing splendidly in medical studies, and is a member of the medical unit of the U. L. O. T. C.

There is nothing blustery about his style, nothing officious about his manner. He is a quiet, mild-mannered young fellow with one predominant physical characteristic—a smile, heartening and infectious.

Abundant living on the part of its adherents convinced him of the virtue of Mormonism, the Book of Mormon proved to his rational mind the divinity of the work, study and prayer brought an unshakable testimony. He was baptized in April of 1932. As a student in medicine he has convinced himself of the irrefutable divinity of the Word of Wisdom. As a scholar he has applied the test of reason and logic to the Gospel plan. As a young man he has thrilled to the opportunities offered by the Church—his life is a challenge to every youth in the land to grow strong and walk nobly. M Men activity is the field of promise.—GORDON B. HINCKLEY.

#### AN M MEN MESSAGE

WE can be of the utmost service to others and to ourselves only if we are fit, morally, mentally and physically—the end to which the M Men organization is designed. I commend this great group to all young men, regardless of their religious affiliations, as the young man's ideal: self-government; character formation; development morally, physically, and intellectually; recreation; the study of the recognized arts; and service. The true sportsman has but one rule—"Play the game."

JOHN BLEAKLEY.

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IF there is a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one, and it is our own fault, and not God's, that we do not find it.—E. GANNETT

## A MESSAGE TO SAINTS IN ALL THE WORLD

*(Concluded from page 279)*

The fruits of the Gospel of Jesus Christ are health and vigour of body and of mind and of spirit, and the fruits of spiritualism are insanity and suicide.

I remember that some of the elders over in England had rented a hall on one floor of a building where spiritualistic mediums had their seances. They kept inviting the boys to come to their meetings. I told them to stay away, saying, "You cannot handle a nasty, dirty stovepipe without soiling your hands, and you have no business to be on the devil's ground, so stay away. You know you have the truth; go on proclaiming and living it, and let them alone."

Finally the boys pleaded with me to let them go. I said: "All right, you can go on one condition"—it was a night meeting—"that is, that you do not eat anything that day, and that you go there fasting and praying to the Lord to prevent them from carrying on their spiritualistic operations."

They went to the meeting, and the spiritualists were unable to have any seance that night.

I rejoice in the testimony of President Wilford Woodruff. One night he was at a meeting where they had been having remarkable spiritualistic manifestations. Brother Woodruff went there and rebuked the spirits and commanded them not to operate through this medium. Finally, after they had been assembled for some time and had a quaker meeting, the man who was the medium came down off the platform, walked through the audience to where Brother Woodruff was, shook his fist in his face and said: "You are the man, you are the man who is opposing me and preventing me from doing anything here tonight."

Brother Woodruff said: "Yes, I have the Priesthood of God and I have rebuked the evil spirits."

They pleaded with Brother Woodruff to please leave, and he did so, and they had the devil's own time, all right.

**I REJOICE** in the remarkable meeting held here yesterday, April 15th, by our sisters, the faithful and diligent mothers of the Church. I happened to pick up a book this morning before getting out of bed, and read from it a tribute to mothers—to your mother, to every fine Latter-day Saint mother:

The sweetest word in the Language of Languages is that of—Mother. There is in each letter of this word a wealth of music so divine—there are vibrating chords of Love so Angelic—that the whole world often pays homage to Mothers whom it honours.

Nancy Hanks—the mother of Lincoln; Frances Willard and Jane Addams—mothers of the motherless; Queen Victoria—the mother of a nation of mothers.

You—whoever you are—your greatest asset is your mother. You—bankrupt, discouraged, failure-riddled, hope-wasted, heart-wrenched, self-estranged—there remains still a day, glorious in sunset for you if you will but get back again, in thought, or heart, or person—to your mother.

The most wonderful event in the history of the world was when the first woman became—a mother. Human life has become a beautiful thing because the world has had its mothers.

No Church has ever honoured mothers as has the Church of Jesus Christ of Latter-day Saints—through the instrumentality of the Prophet Joseph Smith—by establishing the female Relief Society.

The greatest men in any community are those who render the highest tribute to motherhood. No one ever has surpassed, or ever will surpass the achievement of a woman when she becomes a mother. When did you last write to your mother? If she has gone from you, how often do you think of her? Do you realize that all you are or ever hope to be started back in the years when your mother, her whole being pulsating with pride, held you tight, with eyes that lustered and watered with love, watched your every breath, and kept pace, over the hours, with your faintest heart throbs? Think of how, all through those days she wrapped you in her unselfishness and her sacrifices.

The measure of your success will be the degree of honour you pay to your mothers and to motherhood.

I stand here today as one whose mother was all to him. She was both father and mother to me; she set an example of integrity, of devotion and love, of determination, and honour second to none. I stand here today as the president of the Church because I have followed the advice and counsel and the burning testimony of the divinity of the work of God which came to me from my mother.

THERE came into my home, when I was a child, a great man of the world, a man of great importance, a man who once offered me a magnificent position carrying \$40,000 a year as salary, and who thought I was very foolish not to take it when the Church at that time did not allow me a tithing of the amount. This man wrote me from London; he was at that time manager of the entire United Kingdom of the great New York Life Insurance company. He said, "What has become of your cousin? I often said to my wife, Mrs. Hawes (this man was Col. Alexander G. Hawes) that those two boys, Anthony W. Ivins and Heber J. Grant, will some day stand right at the top of the Mormon Church; it is in them. Here you are, an apostle, and president of a bank, and I haven't heard of your cousin. What has become of him?" I answered: "Colonel, he has gone to Mexico. He has filled two missions in Mexico, and if there is any place in the world to which he did not want to go, it was to Mexico. But he has gone—why? Because he has been called to go there, and he will stay there and live and die there unless he is called back."

I thank God for a testimony that came to me, the eternal part of me, the day Brother Ivins was called to Mexico. Brother George Q. Cannon made the remark, "I do not want Brother Ivins to go to Mexico, we need him here. He is the outstanding man in his party in Utah, but I believe the Lord wants him there." When he was called I felt a little sad, and while thinking about it, the Lord saw fit to give me this word: "You need not feel bad, he is going where the Lord wants him to go, and you shall have the exquisite joy of welcoming him back into this room as one of the apostles of the Lord Jesus Christ." I was in the apostles' room in the temple at the time. I turned my head and wept for joy.

I rejoice that Brother Ivins had such a wonderful mother—my

own mother's sister. Two women more true, two women with greater serenity, two women who lived finer lives, always speaking well of every one, or keeping still, I have never known. This same Colonel Hawes wrote to me when my mother died—he was an agnostic—and said: "If the God of nature ever did stamp peace, nobility and serenity upon the human countenance, he did upon the face of dear Aunt Rachel." My cousin Caddie Ivins waited on the table at the time of Col. Hawes' visit and she called mother "Aunt Rachel," and the boarders adopted that title. The Colonel told the president of that great insurance company with which he was associated, that of all the women he had ever known in his life, barring only his sister, his mother and his wife, he had never met a woman that he admired and loved so much as he did my mother. The president of the company told me this, and extended his sympathy to me when I met him after the death of my mother.

Talk about sacrifice! Why the sacrifice of the women of this Church and their devotion are beyond the power of pen and tongue of man to pay proper tribute.

May God help us to follow the teaching and example of our mothers, who are true Latter-day Saints, and there will be an eternity of joy and an exaltation in store for each and every one of us; and that we may receive it is my humble prayer in the name of Jesus Christ, our Saviour, our Redeemer, even so. Amen.—(Address delivered at the opening session of the 104th annual conference of the Church, held in the Tabernacle at Salt Lake City. April 6, 1934.)

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## MANCHESTER DISTRICT CONFERENCE

**S**AINTS and friends of the Manchester District enjoyed a very successful Spring Conference held in the city of Manchester April 22, 1934. The theme of the occasion was, "Mormonism the Road to Eternal Life," which was explained in detail to the enlightenment of many as to the glorious possibilities of man made clear by Mormonism.

All three sessions were unusually well attended by investigators, the reason being the extensive advertising of the coming conference and of Mormonism, by the press. Articles explaining where and why the conference was being held, and also a few of our beliefs appeared in more than six of the leading newspapers, including the *Daily Express* and the *Daily Herald*. All were favourable and were more than mere announcements; they made clear the constructive motives behind our conference and missionary

work. A total of eight reporters, representing the different newspapers, were present at the various sessions of the conference, and their write-ups appeared in several of the papers the following day. One of unusual interest was printed in the *Manchester Guardian*, a nationally reputed political paper. It was a fine article, and enabled many readers to know the truth concerning the Mormons and their purposes. The success with the press in Manchester and in other places in the British Isles points to the fact that as the time comes for the people to hear and read the Gospel message the Lord will open and make possible the way.

The morning session of the conference included a talk delivered by Brother Jack Wynn on the importance of Sunday School work. Sister Dorothy Howarth discussed the Gleaner Girl work, its aims and

accomplishments. The congregation then separated for the customary Priesthood and Relief Society instruction. Sister Rintha Pratt Douglas took charge of the Relief Society group, giving them invaluable information as to how and why they should carry on their splendid work. President James H. Douglas lead the Priesthood group, explaining the responsibilities and the duties of the Priesthood, and also pointed out the definite manner in which ordinations should be made.

During the afternoon session Elder J. Kay Lindsay spoke concerning man's greatest questions: From whence we came, why we are here, and where do we go. He explained that we all will be judged by our actions, and that Mormonism is the Gospel of Christ and therefore the only road to eternal life. Brother William Gregson in an address told of the restoration of the Priesthood which is God's earthly government; also of the necessity of being called of God to officiate in sacred ordinances, and that the Priesthood is eternal with God. Sister Nettie L. Woodbury spoke showing the necessity of keeping close to our only satisfactory guide through life, which is God our Heavenly Father. She made clear that the Primary builds character among the young, and provides the corner stone upon which they can build upright lives. Let the children get the correct start in life through the Primary teachings. Elder J. Ridge Hicks explained how the auxiliaries help us to live a Christlike life. He pointed out through the scriptures that everything studied or undertaken by our auxiliaries prepare us for an exalted eternal life. Elder W. J. Eldredge spoke on the major steps or periods in our eternal progression, and how we progress within these steps until we ultimately become Godlike. He made it clear that Godliness is not conferred, but acquired by obedience to God's laws,

President B. F. Pulham was the first speaker at the evening session. He delivered a very fine speech on Mormon doctrines and beliefs. He skillfully brought out the feasibility and reasonableness of our faith, and stated that persecution and hardship could not alter our beliefs, as we have in the past, and still are building on the solid rock of truth. Sister Rintha Pratt Douglas gave a wonderful address telling of the love and admiration she now has for the English people and their country. She related opportunities that she has had to rectify false impressions about our early pioneers to otherwise well-informed people. She pointed out the many archaeological discoveries in the Americas that are confirming the Book of Mormon, and made it definitely understood that Mormonism had been the most wonderful thing in her happy life.

President James H. Douglas then delivered an inspiring talk, telling of the violence and persecution he and other missionaries had to undergo in the early days of latter-day missionary work. He explained how this type of reception is diminishing, and that people today have a broader outlook upon religion. He told how people the world over remark that the Mormon people are the most courteous and kind people to be found anywhere. He made clear the reasonableness of modern revelation, and that all who preached the Gospel of Christ must be called by revelation.

Musical numbers were rendered at the various sessions by a male quartette, a duet of Oldham Primary girls, a chorus of mothers of the district, the Oldham Branch Choir, a solo rendered by Miss Ward, a solo by Brother Albert Woodruff, and a solo by Thomas Beverley, Jr.

Mission authorities present at the conference were James H. Douglas, president of the British Mission, and Sister Rintha Pratt Douglas, consulting supervisor of auxiliaries

and president of the British Mission Relief Society. Also in attendance were Sister Nettie L. Woodbury, British Mission Primary president, and the following elders of the Manchester District:

President B. Fred Pulham, Harold Sycamore, J. Kay Lindsay, J. Ridge Hicks, Eargle C. Harmsen, and W. Jay Eldredge.

W. JAY ELDRIDGE  
Clerk of Conference

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## FROM THE MISSION FIELD

**Releases**—The following elders were honourably released from active missionary duty on April 25th. Elder Kent S. Bramwell, of the London and Liverpool districts, the latter over which he presided; Elder Wheeler R. English of the Norwich and Birmingham districts, the latter over which he presided; and Elder Arthur J. Morgan of the Norwich and Scottish districts, and assistant secretary of the British Mission. Their departures will be announced later.

**Appointments**—On April 25th, Elder Joseph F. Smith, Jr., was appointed to preside over the Liverpool District, and Elder Elliott H. Merrell was appointed to preside over the Birmingham District.

**Personals**—Confined to his bed is Brother Arthur Greenwood, of the Rochdale Branch. Suffering from phibitis, he has been ordered by his physician to rest for six weeks.

Sylvester Dale, nine-year-old son of Brother and Sister George E. Dale of the Rochdale Branch, has returned to the regular branch meetings after a very long illness.

Recently to Sister Ruby Matthews of the Bootle Branch was given an award for her poster, "Guide Post to Happiness," submitted in a contest sponsored by the Royal Society for the Prevention of Cruelty to Animals. Her painting was acknowledged by the Lady Mayoress of Liverpool at St. George's Hall.

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## DEATH

**LANGRISH**—Sister Rita Stevenson Langrish, of Pitsea, died on April 12th. Sister Langrish joined the Church in Canada in 1928. In 1930, with her husband and six children, she came to England, settling in Pitsea, where her family has been the nucleus of a small Church group.

Until her recent illness, cottage meetings were held regularly in her home.

Funeral services were under the direction of President Bart L. Christensen. Elder Gordon B. Hinckley dedicated the grave.

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